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## MARROW AND QUINTESSENCE OF THE GOSPEL.

A SACRAMENTAL DISCOURSE, DELIVERED IN CALVARY CHURCH, ON SABBATH MORNING, JULY 10TH, 1859.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—*John iii:* 16-21

THE TITLE of this discourse we take from the pious Matthew Henry's notes upon the passage which we have just read, in which he says, "we have *the marrow and quintessence of the whole Gospel.*"

I. *Here the great design of Christ's coming into the world is plainly declared.* He came "that whosoever believeth in him should not perish, but have eternal life." This purpose is here affirmed three times within four verses, and nearly in the same emphatic language. It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief of sinners. The main idea of the verses immediately preceding the text, is, that sin is a dan-

gerous, deadly disease, and that sinners are in a dying condition, and that unless saved speedily, they will fall into hell; but that Jesus Christ came not to call the righteous, but sinners, to repentance, that they may be saved. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Observe:

*First.* God is the author of life and the giver of all our mercies. The God and Father of our Lord and Saviour Jesus Christ is also the ever-blessed all glorious Creator of all things. And it is of him—and of him only—that Christ Jesus is made unto us wisdom, righteousness, and complete redemption. Salvation is wholly of free grace. Life, pardon, the remission of sin, sanctification and glory are all God's free gifts through his Son.

*Second.* Observe the character of God's gift. God so loved the world that he gave *his only begotten and well beloved Son.* Many and precious are the gifts of our Heavenly Father to us. Food and raiment, the powers of our minds, the faculty of speech, friends and human sympathies, health and the ten thousand blessings we enjoy, are all God's free gifts. We deserve them not. Nor are we able to procure one of them without his favor. We are dependent on God for our daily bread. But the greatest of all God's gifts, is the unspeakable gift of his Son.

> God, in the person of his Son,
> Hath all his mightiest works outdone.

Surely it could never have entered into the hearts of men or of angels to have thought of such a thing, as that God should send his own Son to redeem us sinful men. No wonder angels should desire to look into this great mystery. And no doubt it will be a matter of admiring astonishment to all eternity, that God should have so loved the world as to give his Son, who is the brightness of his glory and the express image of his person, to die for us.

*Third.* God commendeth his love to us in giving his Son for our salvation; in this, that he loved us while we were sinners—enemies to him. He sent his Son to us in our fallen estate, to open up the way of our escape from sin, to his everlasting kingdom. Though some men are so obstinate in their disobedience, and so persistent in their impenitence, that they reject Christ and die in their sins, and so perish; yet God's love is seen in the general and sincere offer of life that is freely made to us in the Gospel. God's gracious design is expressed here in

two ways: first, "that they might not perish." Now for a man to perish is not for him to be annihilated, but for him to die in his sins, under the displeasure of God. The wrath of God in hell is the wages of sin unrepented of and unforgiven. Secondly, salvation includes the possession of eternal life. "I am come," said our Lord, "that they might have life, and might have it more abundantly." This includes a life of grace and the life of glory—a present and a future salvation. It is spiritual life now, which is in order to life everlasting in the world to come. "He that believeth in the Son hath everlasting life." To be born again, as our Lord explained to Nicodemus, is to begin to live for eternal bliss. Grace is indeed glory in the bud, and glory is grace in full perfection.

II. We learn from this passage that, *the great duty of men is to believe in Jesus Christ.* It is now God's will and commandment everywhere, and to all men, not only that they should repent of their sins, but that they should believe in his Son Jesus Christ. As God has sent his Son to save us, we must receive him; that is, believe the record concerning him, and rest in him alone for salvation as he is offered in the Gospel, and yield ourselves to his law and Spirit. Nor is there any want of encouragement. It is here repeated that *whosoever;* that is, persons of all ranks and conditions, rich and poor, young and old, bond and free; sinners of every degree, the greatest of sinners, the vilest of sinners; *whosoever believeth in him should not perish, but have everlasting life.* Who then are excluded? *Whosoever* is a warrant for every sinner to look to Jesus and live. The truth of God is pledged that he shall not be cast out. "Him that cometh unto me," says the great Redeemer, "I will in no wise cast out." The eternal mark of reprobation is burnt into the sinner's forehead by his own hand. "And ye will not come to me, that ye may have life." "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Was it not clearly the duty of the serpent-bitten Hebrews, in the case to which our Lord alludes, the history of which you can read this afternoon in the *twenty-first* chapters of Numbers, to look to the serpent of brass as Moses told them, that they might live? Was not the method of relief cheap and easy? Was it not reasonable for them to obey? They were bitten; they were in pain; they were dying; they were helpless. God had pity on them, and told Moses what to do, and required of them simple obedience. "And it came to pass that if a

serpent had bitten any man, when he beheld the serpent of brass, he lived." The efficacy of the looking on the serpent of brass was in no wise dependent on the dying Hebrew's comprehension of the reasons and methods of this way for saving him. His case was in this wise. He is dying. No Israelitish drug or medical man can save him. Moses, by divine direction, has lifted up a serpent of brass on a pole, and the dying man is told, on God's authority, to look at it, and he shall be saved. He has but one thing to do. There is but one thing he can do, and that is to obey. Accordingly he looks, and lives. It is precisely so, also, in the Gospel offer. Look and live is the heavenly commandment. "Look unto me," says Jesus, "all ye ends of the earth, and ye shall be saved. BEHOLD the Lamb of God, that taketh away the sins of the world.

III. *The happiness of those that believe* is here described in a negative and positive manner. They shall not perish, but have everlasting life. This two-fold form of making a statement is a Bible method of emphasizing the truth affirmed. Being justified by faith, they are saved from the guilt and pollution of sin; from the power and dominion of sin, and from the miseries of hell. But more: they are saved not only from perdition, but saved *to* heaven. They not only do not perish, but they have everlasting life in glory. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Our Maker would have been just, if our race had been left in guilt to everlasting ruin. The angels that kept not their first estate, were not redeemed. But instead of leaving our fallen race to perish, instead of commanding his angel guards to execute summary vengeance upon us, God sent his Son to bring us back from our rebellion. The ancient Israelites were exceedingly proud of their relation to Abraham. It was a common opinion among them, as we learn from Lightfoot and others, that the Messiah's kingdom would be for Jews only, and that Gentiles were so odious in the sight of God, that when the Messiah should come, he would destroy them. "The morning cometh," said they, "and the night. It will be morning to Israel; but it will be night to all the other nations of the earth." But here our Lord expressly asserts that *God so loved the world;* not merely the Jewish race, but the world. "He is a propitiation for our sins; and not for ours only, but for the sins of the whole world." God hath so loved the world, that he hath sent forth his son as a sacrifice for our sins; for the sins of Jews and Gentile; for sinners of all ages and nations. The

salvation of the Gospel is common to all nations. It is not dependent on external conditions nor national distinctions. It is not local or sectional. Jews are not to be saved because they were born Jews; but because they believed in the Messiah whom God hath sent. Nor are Gentiles to perish, because they were born of Pagan parents, but because they believe not in the Son of God, in whose name alone is there salvation. Surely, then, we may reason as Manoah's wife did, if the Lord had been pleased to kill us, he would not have sent his Son to redeem us. If his purposes of mercy were not to be relied upon, he would not have sent his Spirit to convince us of sin, and his Gospel with the offer of pardon, that the world through his Son might be saved. God is in Christ reconciling the world to himself.

IV. *We have here also the deplorable condition of the impenitent and unbelieving.* "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." As the happiness of believers is a present and future good; a present and an eternal salvation; so the impenitent are now already condemned, because they do not believe, and their present condemnation will issue in everlasting destruction from the presence of the Lord. The guilt of their unbelief is aggravated by the dignity of the person whom they reject. He is God's own Son; and he is also a faithful and true witness, but they do not receive him. And, as through ignorance and unbelief, they are already condemned, so their perdition is inevitable without repentance. The deplorable condition of the finally impenitent is fearful to contemplate. The magnitude of their misery lies in this: The loss of God's favor and of all the joys of religion, here and hereafter; the loss of heaven, and the actual enduring of the pangs of guilt, remorse and pain, and the torments of hell forever. And their condemnation is of their own procuring. The Gospel is light. It reveals our true character and condition, and offers us the only remedy. But the impenitent love darkness. As light is sweet to the eye, so is the Gospel to the soul that feels its need of pardon. But wicked men love not the light; they love darkness because their deeds are evil. Evil deeds are characteristics of the ungodly. The Jews loved their blindness. They preferred to walk in the dark shadows of their superstitions rather than to follow the teachings of him who is the light of the world. Some men even glory in their shame, and wish not to come to the light. The true reason why men love darkness, is, that their deeds are evil. They love to sin, and do not wish to be disturbed in their sins. They should

like to be comfortable in their wicked indulgences, by persuading themselves there is no truth in religion. As they know the Bible condemns their evil ways, they try to think it not the Word of God. As conscience and the Bible warns them of the wrath to come, so they wish to believe there is no wrath—no hell. It is *free living*, and not common sense and true science and learning, that lead most men to free thinking! The fountain-head of infidelity is a corrupt heart. It is plain also, from our Lord's discourse with Nicodemus, that *ignorance is no excuse for unbelief;* nor is man's obstinate unbelief any invalidation of the truth of what he disbelieves. It does not follow because men cavil at the Gospel, that therefore, it is all a fable; nor because men may ridicule the Cross, that it is not the only way of salvation. "Ignorance of the law excuses no man." Where knowledge is a duty, ignorance is a sin. This is the condemnation, that light is come into the world, and men shut their eyes, and refuse to see it. "He that doeth evil, hateth the light, neither cometh to the light, that his deeds should be reproved." It is plain that a good man doeth truth, and loveth the light, and cometh to the light, that his deeds may be made manifest, as wrought in God. But a wicked man doeth evil and hateth the light. The emphasis here is, no doubt, as Augustine has well said, on *loving darkness.* For many have sinned, and done evil, who have ceased to do evil, and have learned to do well. There are those who have loved their sins, but have confessed and forsaken them, and found mercy. They are therefore, forgiven. And if God, for Christ's sake, has forgiven them, should we not forgive them also? Surely, what God pardons, we should forget and forgive.

The great doctrines taught by our Lord in his discourses with the Hebrew ruler, were these: First, The necessity of a change of heart; and that this was as necessary for a Jew as for a Gentile. Second, That the Son of God, the promised Messiah, was to be a Saviour not only to the Jews, but to the Gentiles also. Third, That therefore it was the duty of all men to believe in the Son of God, if they would be saved. And fourth, That the design of God, in sending his Son into the world, was that he might make an atonement, so that whosoever believeth in him, should not perish, but have eternal life.

### APPLICATION.

When lover calls to lover to return, when the confiding one has been forsaken, but still pleads with him on whom she has placed the wealth of her heart, when with tear-dimned eyes and trembling lips she be-

seeches him to leave his cups and his clubs and return home, and she is repulsed or driven away, unrequited for all her love, what is the cause? Why, men say, the wretch *is dead;* dead to every sentiment that ennobles the human heart. It may be not only dead to manliness and virtue, but also buried in a devilish sensualism. Yesterday I assisted a young mother to bury her first and only child. The little one was lovely even in death, and beautiful to behold—as if asleep in the shroud, and all covered with roses. After the funeral services, she, in such agonies as only a mother can feel, pressed its tiny but cold motionless lips, and said again and again, with an emphasis no one can imitate, "Good bye, my darling, good bye." But there was no return of affection for such agonized love; no recognition of that mother. And why not? The little one was *dead!* Its soul was no longer an inhabitant of that beautifully formed body, now dressed for the tomb. Had the soul been still there as in former days, the child would have sprung into the mother's arms. But the soul had been called home to God, and the child was dead—*physically dead.* But the most fearful of all deaths is *spiritual* death. We see our heavenly Father loading us with his benefits, and redeeming us with the blood of Jesus Christ, and inviting us to accept of his love; and yet multitudes make no response, make no return for love so great. And why? Because they are dead in trespasses and in sins. The feast is prepared. The table is set. The robes are in readiness and the servants are sent to call in the guests. And yet many will not come in. But some of you, my brethren, are rejoicing in the love of God. And how shall we contemplate it as you sit here together in this heavenly place in Christ Jesus! The evangelist does not tell us how much God loved the world, but says God *so* loved it that he gave his well beloved Son. This was love matchless and free. There is no parallel by which it can be fully illustrated. God tried Abraham when he said to him: "Take now thy son, thine only son Isaac, whom thou lovest, and offer him up for a burnt offering." Was there ever such command given before? Was there ever a trial like this? Every word of this command was like a dagger to the old patriarch's heart, but his faith did not waver. He obeyed. Early in the morning he took his son and journeyed toward the mountain. And Isaac being acquainted with the custom of offering sacrifices, said unto his father, as they were going up the mountain, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Ah, my brethren, I have often thought, that was the trial-point of the father's faith. If his heart was ever nigh failing him, it

was then. But he consulted not with flesh and blood, and said: "My son, God will provide himself a lamb for a burnt offering." So they came, both of them together, to the place appointed. The altar was built; the wood arranged in order; and Isaac now being instructed in the nature of the divine command, submits, and is bound obediently and laid on the altar upon the wood; and Abraham's hand is uplifted; but it is enough. The patriarch's faith is proved. "Now I know," saith God, "that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." O, how unspeakably great, then, is the love of God in delivering up his well-beloved Son for us; delivering him to poverty, suffering, ignominy and death; to die, the just the unjust to save; that we might be brought to God through him! We read in the books, that during a dreadful famine in Germany, a good many years ago, a poor family consisting of a man, his wife and four children, were reduced to the point of starvation, to such an extremity as we read of among those that are lost in the wilderness, or cast away on a wreck at sea. At last the father proposed to the wife that they should sell one of their children to get bread for the rest. This proposition was much debated; but, as there was no other way to get relief, the mother at last reluctantly consented. But now came the point of the trial. Which child was the one to be sold? The eldest was mentioned; but both objected in the same breath, saying: "He is our first born, the beginning of our strength. We cannot part with him." The second, a fair-haired and beautiful boy, the mother would not let him be sold, for he was the very image of his father. The third was a daughter, and the father said: "She is so much like her mother, I can not think of parting with her." And now, as to the youngest, they said: "No, this is our darling; he is our Benjamin. Let us all die together, locked in each other's arms, rather than sell him. We cannot part with either of our children." But God *so* loved the world that he gave his only begotten and well beloved Son to die for us. Truly the love of God passeth all knowledge. O the highth and depth, length and breadth of the love of God to us! Blessed be the God and Father of our Lord and Saviour Jesus Christ, through whom we have received the atonement, and in whom we joy and rejoice in the forgiveness of sin, and the hope of eternal life.

### PRAYER.

O Lord our God, most merciful and gracious. Thou art good and doest good. The earth is full of thy goodness. The heavens declare thy

glory; but we thank thee especially for the Scriptures of the Old and New Testaments, which teach us what we are to believe concerning thee, and what duties we owe to our fellow men. We praise thee, O Lord, for this holy day, and for the glad tidings which our ears have heard out of thy word. We praise thee, that thy servants are sent into all the world to preach the Gospel to every creature. We bless thee, that we have heard this day of thine everlasting, free and sovereign love towards mankind. O, Lord, have mercy upon us, and work in our hearts penitence for all our sins, faith unfeigned in thy Son Jesus Christ, and charity to all men. O Lord, may it please thee to give each of us a hearing ear, a retentive memory, an enlightened understanding, and a tender and self-applying conscience. O make thy word, which we have now read and preached, and heard, a savor of life unto life to our souls. O Father of all our mercies, be pleased to grant us repentance unto life. Produce within us thanks for thine unspeakable gift. And we beseech thee, have mercy upon those who are yet dead in their trespasses, and in their sins. Give unto them, we humbly pray thee, a due sense of all thy mercies, and especially of thine inestimable love in sending thy well beloved Son into the world, that whosoever believeth in him, should not perish, but have everlasting life. O Lord, have mercy upon our fellow men who keep not thy laws. Grant unto them speedy repentance, lest they go down to the pit. And do thou so fill our hearts with love to thee and to our fellow men, that we may ever show forth thy most worthy praise by our lips and lives, and so constrain others to take knowledge of us, that we have been with Jesus. May we glorify thee while living, and in dying, and after death love and praise thee forever, through Jesus Christ, our Lord and Redeemer. Amen.

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### THE BIBLE.

This is a precious book indeed,
Happy the child who loves to read!
'Tis God's own word, which he has given
To show our souls the way to heaven.
It bids us all from sin to fly,
Because our souls can never die;
It points to heaven where angels dwell,
And warns us to escape from hell.
Be thankful, children, that you may
Read this good Bible every day;
'Tis God's own word, which he has given
To show our souls the way to heaven.

## THE MODEL ELDER.

BY (LATE) REV. DR. MILLER.

I SHALL NEVER forget the character of one ruling elder, with whom it was my happiness to be intimately acquainted in early life. He was born and spent his youth in the bosom of a Congregational church, but towards the middle of life he entered the Presbyterian Church, and appeared to embrace with perfect cordiality her system of apostolic order, as well as of Scriptural doctrine. Recommended by his good sense, his most amiable temper, and his fervent, exemplary piety, he was soon elected and ordained as a ruling elder. He was not distinguished by great wealth, nor by high station in secular society; nor had he any of those imposing manners or factitious arts by which the children of this world know how to arrogate to themselves the honors which men can give; for he was one of the most modest, unassuming, and meek of men; but he was, on the whole, among the most diligent, indefatigable, exemplary, and devoted ruling elders that I ever saw. He was not slothful in his worldly business; but he had many leisure hours, and they all seemed to be consecrated to the cause of Christ. He was, in every sense of the word, a helper to his pastor. He visited and prayed with the sick, with the tenderest assiduity. He was watchful and quick-sighted to discern those who were serious, anxious, or disposed to inquire concerning their eternal interest, and ever ready to converse with and instruct them. He was never absent from the prayer-meeting, and always ready to take his part in conducting its exercises. He kept his eye on the children of the Church; made a point of recognizing them whenever they fell in his way, and of striving to engage them in the service of Christ. He was ever ready to assist his pastor in catechizing them, and to supply his place in that duty when he was absent. He was vigilant to observe everything in the face of the congregation which called for attention. When he saw any one who appeared to be impressed by the preaching of the word, he seldom failed to notice it, and without delay, to pay the individual an affectionate visit. He reproved sin and error wherever he observed them, with a mixture of solemnity and paternal tenderness which was generally received, even by the culprit, as an "excellent oil." He was ever vigilant to discern when a member of the Church was relaxing in diligence, or sliding into error, or evil habits, and to administer an affectionate

admonition. He was constantly giving to his pastor some information to guide him, some hint or suggestion to stimulate him, or some effort of co-operation to aid him; but all with a modesty, a humility, and a respectfulness which evinced that he had no desire to exalt himself, but to promote his pastor's honor, comfort and usefulness, and to attain the salvation of souls. In short, wherever he was, he seemed never to lose sight of his duty as an "overseer of the flock," and as bound to be a source of instruction and edification to all whom he approached."

We rejoice that there is a disposition manifested of late years, to magnify the office of ruling elders, as well as of those that teach in word and doctrine. It is apparent to all that the prosperity of our churches depends, under God, in a great measure upon the piety and intelligence, zeal and soundness, in the faith of our elders. The most important office in the Church, next to that of the Gospel ministry, is the office of ruling elder. When we remember that elders are presbyters; that they are charged with assisting in the examination of candidates for the ministry, and in the licensing and ordaining of the preachers of the Word, and that they are also guardians of the purity and peace of the Church, and that they are the pastor's counselors—his privy cabinet—"his imperial guard"—then we are prepared to say that their office is one of great responsibility, and that they should be tried men, faithful men, and men of prudence and piety as well as of wisdom, and capacities for usefulness. And Church members should pray for their elders, and hold up their hands, and show them all becoming honor in the Lord. A strong and prosperous church is one that is working in harmony for the salvation of men and the glory of the great Redeemer.

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Advice to Young Preachers.—Always remember that a few good sermons, well studied and well delivered, will do much more good than many sermons badly conceived and poorly delivered. Be deliberate and distinct in your pronunciation; and at the same time be natural and easy. Communion with God is the mainspring of all religious duties, particularly those of the pulpit. Neither preach nor pray very loud, remembering that bodily exercise profiteth little. Take care of your health. To do great good try to live a great while. Knowledge makes the preacher; therefore improve every opportunity to obtain it. *Dr. Smith.*

## I HOPE TO BE A CHRISTIAN.

You do? Why, then, do you not seek to be a Christian? God has ordained means in order to this end; are you using the means? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Ye shall seek me, and find me, when ye search for me with all your heart." These are the conditions of grace which God has attached to securing an interest in his love. Are you seeking for God with all your heart? No man ever yet escaped from the thraldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. What reason have you to expect that there will be an exception in your case? On what ground do you base your hopes that you will be a Christian, if you are not seeking or striving to be one? The Bible contains no promises to those who are folding their arms in sin. Carelessness and inattention to the appointed means of salvation afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian? Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him, who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he purchased the gift of the Spirit, whose efficient agency in renewing and sanctifying the soul, is indispensable; he freely gives his Spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. But you still refuse his promised grace, grieve his Spirit, shut your heart against his entrance, continue to pursue the world, and to indulge your sins. How, then, can you hope to be a Christian?

You hope to be a Christian? When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the "convenient season." After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest on a dying bed, you hope to be a Christian. "Go thy way for this time," is the response you give to every appeal which comes home to your heart and conscience. But God's commands and promises are for the present.

He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Life is uncertain. Before the anticipated time comes, you may be in eternity. The gracious Spirit may become wearied with your delay, and forever leave you. A death-bed is no place for doing the great neglected work of life. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day, if ye will hear his voice, harden not your heart."

You hope to be a Christian? So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; and now are bewailing themselves that they trifled away their precious time on earth, in the delusive hope that at some day or other they would be Christians. That day never came to them, and never will come. "The harvest is past, the summer is ended," and their souls are not saved.

Reader, if you would have a good hope of eternal life, the only resource is, that without further delay you seek with all your heart the blood of Christ to wash your sins away, the righteousness of Christ to justify you in the sight of God, and the Spirit of Christ to renew and sanctify your nature. Continue to flatter yourself with the vague hope, that you will, some time or other, be a Christian, and you will find, when it shall be forever too late, that you have been indulging a hope which shall go out in eternal despair. —*Presbyterian.*

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Remorse.—The serpent that once entwined its envenomed folds around Laocoon, was more sparing in its tormentings than the serpent of remorse, which, in tumult as well as in outside quiet, in cities full as in solitudes profound, coils around the heart of the guilty, and poisons all the springs of joy. Remorse is not penitence. It is the repentance of the world, which is unto death. True repentance for sin includes three things: sorrow for sin, hatred of sin, and an humble forgiveness through the mercy of God. It is *three breakings* of the heart; a breaking of the heart on account of sin; a breaking of the heart from sin, and a breaking of the heart through all impediments unto God, hoping in his mercy through the grace of his Son, Jesus Christ.

## WHY WERE YOU NOT AT COMMUNION?

My dear parishioners, if I am at all what I hope and believe I am, by the grace of God, your minister and servant in the Lord Jesus Christ, and set over you by the Holy Ghost to watch for your souls, then you will not be offended with me, if we seek a quiet moment and have a little plain talk. Last Lord's day the sacrament of the holy supper was administered. Were you there? Did you partake of the bread and of the wine in remembrance of your Redeemer? If you did not then obey him, why was it? On what grounds did you dare to refuse obedience to his command? Did you not know that it was the day of the feast? Was it not announced two weeks before? Did not your pastor invite you often? Did he not tell you the provisions were ample, the tables large, and the needful garments ready for you at the door? Was there not a preparatory lecture for the Lord's supper? Did not the Spirit and the Bride cry after you to come to the feast? *Why did you not come?* Is it not plain that the world is passing away, and that you must soon leave it? Are you not satisfied that religion is the one thing needful? Why, then, do you still neglect it? Are you not convinced that the Bible is the word of God? Do you not believe that Christ established his Church, and that his people are under obligations to unite together and obey his commands? Why, then, have you not obeyed his command: "This do in remembrance of me?" Do you tell me you are "as good as many members of the Church?" That may be, my friend; but that is not the question. It may indeed be true that your morality and business reputation stand higher than that of some professors of religion. It may be that your impenitent neighbors point to you, and say "There is more goodness out of the Church, than there is in it." And yet it may be that you owe your morality to the teachings of the Church; it may be that all your integrity is reflected from Christian influence, and that in not letting your light shine *through the Church*, you are robbing it of what really belongs to it. And besides, if you are really so good out of the Church, you should be the more willing to unite with it, for the yoke will be very easy. And after all, do you really believe that this high morality is all that is required of you? How do you explain repentance towards God, and faith in the Lord Jesus Christ? How do you explain our Lord's words: "He that is not with me is against me." *Do you tell me you cannot discharge the duties required of members of the Church?* How do you

know this? Have you tried and failed? I should rather fall in battle with my face to the enemy, than refuse to go into the battle, because I was afraid to enter the field. And besides, this plea is contradicted by the lives of multitudes in all ages. It is also a reflection on the faithfulness of God, who has promised us grace upon grace, and grace according to our day. Is not the grace of God sufficient? And when, and how, are you ever to become any more able to do your duty, if you do not come to Christ and trust in his grace? Your strength will certainly not increase by wandering still further from God, and quenching his Spirit. You cannot tell whether you will be able to discharge the duties of a church member or not, until you have made a fair trial. But perhaps, you tell me, "*I cannot go to the Lord's table, because I am not certain that I am a Christian.*" But who told you this was necessary? Not your pastor. He tells you, that you are not asked to profess any such a thing. He tells you that by professing religion, you simply say that you believe, so far as you know your own heart, that you receive Christ as he is offered to you in the Gospel, and that your only hope of salvation is through him, and that you are ready to take up your cross and follow him; that you are determined by the grace of God, to lead a Christian life. Do you say, "*I am not worthy?*" This is indeed true. But neither are you worthy of God's air which you breathe; nor of the bread that God gives you. You are not worthy to read the Scriptures, nor to sing praises to God, nor to hear the Gospel offer of pardon; you are not worthy to enjoy any of God's bounties. Nor are you to wait for this; for they are freely given you through his sovereign goodness. You can never be saved by any worthiness or merit of your own. It is only by grace you can be saved; free grace abounding through Jesus Christ.

Say not, finally, then, "*I can be as good a Christian out of the Church as I can in it.*"

Now, if this is true, why did Christ found the Church? Why establish it at all? Why call upon his people so frequently to separate themselves from the world, and perform certain distinctive rites and duties? And I pray you, answer me this question: How can a man be a good Christian who lives all his life in disobedience to Christ's plain commandment? How can you hope that you are a Christian, if you do not obey him? "If ye love me, ye will keep my commandments." Nor is it an open question. Christ has required you to confess him. It admits, therefore, of no debate. You must obey Christ, or you exclude yourself from the number of his true followers. If you

do not confess him before men, he will not confess you before his Father and his holy angels. If you deny him now, he will deny you at the Judgment. How can you expect, if you are ashamed of him, and disobedient all your life long, that he will receive you into his arms when you die? *Why were you not at the last Communion?*

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## DR. BAKER'S MONUMENTS.

But few ministers of the Gospel were more extensively known in the Middle, Western and Southern States than the late Rev. Dr. Daniel Baker, and but few have, or will leave behind them, more enduring monuments of their piety and labors than he. We speak not now of his labors as an evangelist and preacher of the Gospel, in which he was blest with more seals to his ministry in the conversion of souls, than perhaps any other man in our country. It is doubted whether his ministry was not attended with more conversions than that of any other in modern times. Nor do we here speak of his sons, whom he gave to the Lord, and are now laborious preachers of the Word, and defenders of the faith of their father. Nor do we here speak of his publications, sermons, tracts and books, many of which are published by our Board, and known to many of the readers of religious works. His writings are a valuable contribution to Presbyterian literature. We refer more particularly to his labors in establishing Austin College in the great State of Texas. The first movement for the establishment of a Presbyterian College in that State, we think, was made by the Presbytery of Brasos in 1848. Some books and contributions in money were obtained, when, upon a visit of Rev. Dr. Baker to Huntsville, the citizens subscribed eight thousand dollars, on condition the Presbytery would establish the college at or near that city. The proposition was accepted and the institution was named Austin College, in honor of Stephen F. Austin, the great pioneer of Texas. Then began Dr. Baker's labors to secure an endowment for this college. The Rev. Samuel McKinney was elected president, but resigned, and Dr. Baker was elected, but acted rather as the agent than as the president. He traveled extensively and repeatedly through the States, from Texas to New York, preaching Christ everywhere, and collecting money and books, and apparatus, for the new College. We gather from his life, that the largest

donation made to the college, was a tract of fifteen thousand acres of land in Texas, by the Rev. B. Chase, D. D., of Natchez, Miss. A part of this land has been sold to endow the CHASE PROFESSORSHIP, and a large quantity still remains for the benefit of the college. He obtained, outside of Texas, and in addition to Dr. Chase's donation, over twenty thousand dollars. At the time of his death he was engaged in trying to raise a professorship in Texas. This professorship is now appropriately called after his honored name, and will be fully endowed, if it is not already, by the citizens of Texas.

This institution, in the heart of a great country that is to be the home of millions, is to stand for ages a monument of light and truth. It is a fountain of living waters for many generations to come. When princely fortunes are gone; when earthly honors have faded; when the heroes of the battle-field are consigned to oblivion, or remembered only as destroyers; through all coming time, this college will be a blessing, we confidently believe, to thousands of thousands, and in all it shall do for the Church of the living God, and for the world, we read *blessings be on the name of Daniel Baker*, minister of Jesus Christ. But how did he succeed in building so many enduring monuments? Was it through inherited estates, or acquired money and property of his own? He never was rich. He never could have been rich. He knew not the use of money, but to spend it for the good of others. *Never could have been rich*, and yet he was rich, for he was content with what he had, and cheerfully labored for his Master, and trusted in him for supplies. Nor can we ascribe his success to his learning, genius and eloquence. Many of his brethren were his equals, and some of them his superiors in these things. No. We ascribe his success to the length of a devoted ministry; to his self-denial; to his simplicity of manner; to his earnest, plain, Scriptural style; to his love for his work; to his fondness for preaching to children and to mothers, "mothers in Israel," as he used to say; to his forgetfulness of self, and to his freedom from pride, jealousy and envy. He loved his Master; he loved his Master's work, and he labored for immediate effect. In a "protracted meeting" he was like Knox interceding for his country, when he prayed: "Lord, give me Scotland, or I die." He was unhappy unless souls were converted under his labors. Though a revival preacher, he was a doctrinal preacher, especially in the last years of his ministry. We have heard him regret, in his last years, that he had not been accustomed to write more in his early ministry, and that he had not given himself more distinctly to the preaching of the doctrines of the New Testament, as set

forth in our standards. A few years before his death, he published some excellent doctrinal and controvertial tracts, and we remember well that one of the reasons why he felt constrained to do so, was the necessity of correcting the gross misrepresentations that were prevailing of the doctrines of free grace. He was not a controvertialist. He loved all who love our Lord Jesus, but he felt it necessary to defend the faith in a Scriptural way.

LESSONS.

1. Young ministers should strive to preserve their health, and to live a long time. It requires years to gain a reputation that is valuable. And after mature learning, sound scholarship, experience and common sense are gained, then they should strive to live to a good old age, in order that they may accomplish a great work. If, however, the Lord of the harvest requires of them a short day's work, then let them cheerfully leave off, for David's heart's desire to build the temple was accepted.

2. Let young ministers give themselves wholly to their work; knowing nothing but Christ, and him crucified; feeding the people with knowledge and with understanding.

3. Let all agents for benevolent institutions take a lesson. It has seemed to us that agents soon become men of but one idea. A few years spent, as many agents spend their time, inevitably makes them essentially vagabonds in character and wholly undisciplined in mind. They travel over the country, repeating the same address, until there is nothing else in the world but their favorite cause, and whoever does not think just as they do about their cause, is a heathen man, a publican and a sinner. Habits of study he has none. This was not Dr. Baker's method as an agent. Wherever he went, his first and his last object was to preach the Gospel. He never allowed the minister to be lost in the agent, nor his college to take the place of the Church. And it was by his preaching the way of salvation through Christ, that God opened the hearts of the people to contribute to aid him in building up the college.

4. Where there is a heart set on the work, we have a right to expect great results. Are there not land owners in California that will follow the example of Mr. Chase and Mr. McCormick? We want a Presbyterian College in this glorious State, that we can trust with our funds and with our childrens' children. We want institutions of learning here, so established that there can be no perversion of our contributions, and no corruption of our faith after we are laid to rest in the grave.

## TESTIMONIES RESPECTING THE BIBLE.

Lord Bacon.—"There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

John Selden, (called by Grotius, "The Glory of England.")—There is no other book upon which we can rest in a dying moment, but the Bible."

John Milton, (the "Immortal Poet.")—"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

Sir Matthew Hale.—"There is no book like the Bible for excellent wisdom, learning and use."

Hon. Robert Boyle.—"It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

John Locke.—To a person who asked this profound thinker which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied: "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." At another time he said: "It is all pure, all sincere; nothing too much, nothing wanting."

Sir William Jones.—The following words were written with his own hand in his Bible: "I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Reader, oppose these, the deliberate and disinterested opinions of some of the greatest men that ever lived, to the flippant sarcasms of the infidel. Clasp the Bible to your heart; believe its holy truths; obey its sacred commands; regulate your lives by its precepts, and die resting on that Saviour whom the Scriptures reveal as having "brought life and immortality to light through the Gospel."

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Privilege.—Some think that if they preach doctrine, and practice, it is enough. No such thing. There is more—there is privilege.—*Cecil.*

## STATE OF RELIGION.

THE FOLLOWING is extracted from the "Narrative of the State of Religion," addressed to the churches under its care, by the late General Assembly of the Presbyterian Church, at Indianapolis.

THE MEETING of the General Assembly of the Presbyterian Church in the United States may be regarded as the general review of the armies of our spiritual Israel. It must be admitted that there is something exceedingly interesting in such an assemblage of the representatives of so many Presbyteries and churches coming together from all parts of this vast country; from the north and the south, the east and the west; all speaking the same language, forgetting those sectional topics which excite and agitate other bodies, and agreeing to attend to the one great business assigned them by the Lord Jesus Christ—the proclamation of the glorious Gospel, and the adoption of means and measures for filling the world with the knowledge of the truth as it is in Jesus.

The Assembly desire to render devout thanks to God for the many tokens of his favor granted to them during the past year. All the reports sent up to us from the Presbyteries, together with all the information incidentally imparted, proclaim this one interesting fact: that the Church of Jesus Christ under our immediate supervision, is advancing in the work committed to her by her Great Head. Since the last Narrative was sent down to the churches, our borders have been enlarged by the formation of eleven new Presbyteries—a larger number than has ever been formed during any previous year—and by the organization of new churches in almost all the Presbyteries.

There are very few, if any, Presbyteries, which have not reported conversions, and other evidences of the smiles of the Great Head of the Church. The Narratives which we have received, present a number of interesting facts, which we feel bound to record.

1. One of these is, that all the churches which were revived last year still retain the spirit of those refreshing seasons. None of them appear to have been visited with that reaction, and formality, and deadness, which too frequently follow seasons of revival. The vital influence of those times of refreshing seems to have followed through the year; and whilst additions to those churches are not as large as they were last year, still the presence of the Divine Spirit has been manifest in the spiritual life of Christians, and in the harmony, and love, and joy, and activity in the service of the Lord, which have pervaded the churches.

Perhaps there never has been a year in the history of our Zion when the churches have been so generally at peace, with so few roots of bitterness springing up to trouble them.

2. Another fact in the history of our Church for the last year, which we feel bound specially to notice, is the general prevalence of a spirit of prayer.

3. Another interesting fact brought to view by the Narratives, is the great attention which has been paid by the Presbyteries and churches to the religious instruction of youth. With comparatively few exceptions, the Presbyteries report flourishing Sabbath-schools and Bible-classes; and many report catechetical instruction, especially in the Catechisms of our Church. This we are bound to regard as a most important movement in the right direction. It is but the utterance of an oft-repeated truism to say that the young are the hope of the Church; and that if, before their minds are pre-occupied by error, they be imbued with divine truth, they will not only be secured against the wiles of deceivers, but will also be much more likely than others not having enjoyed such instruction, to be truly converted, brought into the fold of the Great Shepherd and Bishop of souls. In conformation of these views, we remark that a number of the Presbyteries in which revivals have been enjoyed during the past year, state that the fruits of those revivals have been gathered especially from Sabbath-schools and Bible-classes.

In this connection we mention that several of the Presbyteries report revivals in literary institutions, more or less directly under their control, and the important fact that numbers of young men converted have dedicated themselves to the work of the ministry.

4. We have thought proper to bring specially to notice the fact that, in addition to prayer, the means employed in producing the revivals reported, has been the plain and practical preaching of the doctrines of the word of God. Several Presbyteries mention specially *expository preaching* as a means which has been employed with evident good results. *The Assembly would take this opportunity of recommending to the ministers under its direction, attention to this mode of preaching, so well adapted to do honor to the Word of God, and which the fathers of a preceding age employed with such eminently good effect.*

5. Again, the reports which have come up to us, show an increasing attention to the spiritual interests *of the colored people.* From the Narratives of the southern Presbyteries, it appears that the Gospel is specially preached to them by nearly all their pastors. We have before us

abundant evidence that the Gospel as thus preached, has not been unattended by the blessing of God; has been received, in many instances, by them, in simplicity of faith and has been made to them the power of God unto salvation. It is our privilege to state the interesting and cheering fact, that eleven Presbyteries report revivals among the colored people, some of them revivals in several churches. One church has for eighteen months enjoyed a continuous revival; and, as the fruits of that revival, as an expression of their gratitude to the Lord for the great things which he has done for them, they have contributed a considerable sum to send the Gospel to their benighted brethren in Africa.

6. The evidence before us, afforded by the Narratives, clearly indicates that the members of the churches are growing in the grace of giving to the cause of the Lord Jesus Christ, not indeed so rapidly as could be desired, yet evidently there is an advancement in this important matter. A considerable number of the Presbyteries report that, in obedience to the direction of the General Assembly, they have inaugurated plans of systematic contribution. We trust that the time is not far distant when this matter shall be placed on its only true and proper basis; when every member of the Church, whether rich or poor, young or old, male or female, shall have the opportunity of contributing to every good cause, and especially to all those schemes of benevolent operations in which our Church is engaged, and when all shall feel it to be their duty and their privilege to contribute in proportion as the Lord has blessed them. Whenever that point shall be reached, then will our Church have all the means needed to accomplish the great work assigned her by her ascended King. Not only will her coffers be filled with sufficient gold and silver, but, what is far more important, she will have the ministers of the right kind, and in sufficient numbers. Such a spirit and such action, would not only be the harbingers of one great, glorious revival; they would be such a revival, and would exercise on Christians in every condition, those benign influences which always attend genuine revivals. Then would our fathers and mothers joyfully and in faith give their sons and daughters to the service of the Lord, in whatever departments and in whatever lands he might see fit to employ them. Then would our young men, in proportion as the Lord has need of them, turn away from the calls of ambition, and the calls of worldly emolument, and devote themselves to the high and holy work of preaching the Gospel. Whose heart does not throb with emotions of delight at such a prospect as this? What minister of Christ,

what church-member is there in our Zion, that will not daily pray for this most desirable consummation, and do all that he can to produce it.

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Standing on the eminence which we now occupy: the close of one ecclesiastical year and the commencement of another; let us for a few moments survey the prospect that spreads out before us, the field in which we are called to labor, the work which we are called to do. Most undoubtedly ours is no contracted field. Our vast Republic, composed of empire States, in its whole extent invites and commands our occupancy. God has, as we believe, entrusted us with the means and agencies which alone can save it from the dangers to which it is exposed, and which, unless counteracted by some such conservative influence as that which our Church is adapted to exercise, may at any time work the ruin of all its most precious institutions. But wide as this field is, and important as these incidents confessedly are, they sink into comparative insignificance in view of the whole field which our Church is called to occupy, and the momentous interests for which it is her especial duty to care and labor. Her appropriate work is to give, as speedily as possible, to the perishing millions in our own land, and to the unnumbered millions in heathen lands, the unsearchable riches of the Gospel of the Lord Jesus Christ, for the lack of which they are perishing. For the accomplishment of this great work, we believe our Church is duly equipped. With her Boards of Education, Domestic and Foreign Missions, Publication and Church Extension, with her institutions of learning and theological seminaries, with her pious and educated ministry, with her thousands of holy and praying men and women, and with the silver and gold in the possession of her members, which they are bound to hold in trust for her to be used as her Lord has need, there is no department in the great work of the world's conversion on which she may not immediately enter. What we need is individual action, together with combined action. We need that all our ministers, ruling elders, churches and church members should be fully awake to the responsibility that rests upon them, and that they should perform with diligence and activity the work which properly belongs to them in their several spheres and stations. Then, again, we need that the thousands of our ministers, ruling elders, and church-members act in combination; that they carry out practically and fully the sublime theory that *our Church is a unit*; one grand army of the Lord, organized and equipped to contend with one common enemy, and accomplish one great work—publish salvation to the world;

bear the standard of the cross to the utmost bounds of earth. What we need beyond all things else is believing prayer. We live at an era of prayer, a time of special prayer, and of special and direct answers to prayer. From indications given during the past two years, may we not hope that we are approaching a new and wonderful epoch in the history of the Chureh; a time when the power of believing prayer shall be manifested as it has not been since the days of the apostles. Presbyterians, into whose system of faith divine influences enter so essentially, should, beyond all others, be distinguished for prayer. They believe that their success in the conversion of sinners depends, not on might or power, human might and human power, but on the Spirit of God; and that God has made it their privilege, whilst with diligence they employ the means of his own appointment, to ask for and receive the presence and the power of his Holy Spirit. Let them only act consistently with their avowed creed; let all our ministers, ruling elders, and members of the Church, individually and in their various organizations, wisely and faithfully perform the work assigned them by the Saviour, and let believing prayer continually ascend from all our studies, domestic altars, closets and churches, and then we may confidently believe there will come up to the next General Assembly such reports from all the Presbyteries as have been presented to no previous Assembly. Then, instead of a general, a universal revival will pervade the entire Church, as far as she has extended her bounds in home and foreign lands. May the Lord breathe such a spirit into the hearts of all our ministers, and through all the churches!

Wm. L. Breckinridge, *Moderator.*

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The Fool and the Wise Man.—The difference between a wise man and a fool, is, that a wise man chooses the right end and the proper means to secure that end. A foolish man either makes a bad choice or does not take the right means to secure it. A man may know all languages and all sciences, yet if he does not know how to turn what he possesses to a good account, *he is only stuffed!* He is not a wise man. The beginning of wisdom is the fear of the Lord. To "know ourselves," and our Maker, is the highest wisdom—even unto eternal life.

## GONE TO EUROPE.

QUITE A BAKER'S dozen and more of army officers, and pastors of eastern churches have obtained leave of absence and gone to Europe. Wonder if the Italian war has had any effect on the atmosphere of the United States, in the way of producing bronchitis, consumption, dyspepsia, or any other such ailments as can be healed only by a tour to Europe? No matter; we are glad they are gone. But have the army officers gone to protect the clergymen, or the clergymen gone as their chaplains? No doubt they need each other's help! But we are glad they are gone, for it proves the liberality of churches towards their pastors. In most cases, perhaps in all, we observe the pastor's salary is continued, his pulpit supplied, and a pretty long purse filled besides. It will do him good to see the world. One year's labor among his people, on his return, with an enlarged horizon, renewed health, and a deeper experience, will be more than an ample return for all their generosity. "All work and no play" does not suit ministers any better than school boys. It is just that system that makes so many of them dull; at least they are said to be prosy, and—good to sleep under. And army officers abroad will have fine opportunities for studying their profession. Intelligence is power on the field of battle as well as in building or defending a city. What military school ever presented such a programme as the war of the kings and emperors now raging from the Po to the Adriatic, and probably to end only at the gates of Paris or Vienna.

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## OUR DAILY BREAD.

A BEGGAR BOY stopped at a rich man's door—
"I am houseless and friendless, and faint and poor;"
Said the beggar boy as the tear-drop rolled
Down his thin cheek blanched with want and cold.
"O! give me a crust from your board to-day,
To help the beggar boy on his way;"
"Not a crust, not a crumb," the rich man said,
"Be off and work for your daily bread!"
The rich man went to the parish church,
And his face grew grave as he trod the porch;
And the thronging, poor, untaught mass,
Drew back to let the rich man pass.
The service began—the choral hymn
Arose, and swelled through the long aisle dim—
Then the rich man knelt, and the words he said
Were—"*Give us this day our daily bread.*"

## BURN'S COTTER'S SATURDAY NIGHT.

The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er wi' patriarchal grace
The big *ha' Bible*, ance his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare:
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And, Let us worship God! he says with solemn air.

They chant their artless notes in simple guise,
They tune their hearts, by far their noblest aim,
Perhaps *Dundee's* wild warbling measures rise,
Or sainted *Martyrs*, worthy of the name,
Or noble *Elgin* beats the heavenward flame,
The sweetest far of *Scotia's* holy lays.
Compared with these, Italian trills are tame;
The tickled ears no heart-felt raptures raise,
Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page,
How Abram was the friend of God on high,
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint and wailing cry;
Or rapt Isaiah's wild seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme:
How guiltless blood for guilty man was shed,
How He who bore in heaven the second name,
Had not on earth whereon to lay His head;
How His first followers and servants sped;
The precept sage they wrote to many a land:
How he who lone in Patmos banished,
Saw in the sun a mighty angel stand;
And heard great Babylon's doom pronounced by Heaven's command.

Then kneeling down to heaven's eternal King,
The saint, the father, and the husband prays,

Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compared with this, how poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotion's every grace except the heart;
The Power incensed the pageant will desert,
The pompous strain, the sacradotal stole;
But haply in some cottage far apart,
May hear well-pleased the language of the soul,
And in His book of life the inmates poor enroll.

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Slain by a Book, is a very common report made by colporteurs, as, for example: But a few days since, a sailor came to me, saying, by his shining face, "I am so happy I do not know what to do with myself." On being asked what was the instrumentality of this great change from a life of profanity, drunkenness and filthiness, to one of prayer and praise, he gave this narrative:

"One day, upon the sea, I felt very unhappy. I did not know what to do with myself. Finally, I went to my chest, down at the bottom of which I espied a book. I thought I would open it. I did so, and a sentence struck my eye; it attracted me; I read on and on, until I began to feel that I was a sinner, and that I must pray. I prayed and read, and read and prayed—went to the Bible, to my knees, to the book, and again to my knees. Finally, as I believe, God, through Christ, spoke peace to me. That book was "*Baxter's Call.*"

Kind reader, for a few cents you may put a volume in circulation, both on the sea and the land, that may be blest of God to the saving of a soul from death. Will you do it?

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We live to little purpose, if we do not gather up the results of our experience.

## THE ELDERS REVIVED.

The Narrative on the state of religion in our Church, says: "We would most especially return thanks to the Lord, and direct the attention of the Church to the fact, that a *revival has taken place among the ruling elders of the Church.* The eldership is not only a great characteristic feature of the Presbyterian Church, but also constitutes a part of her equipment for accomplishment of good, which, if properly employed, must render the Presbyterian efficient beyond all other Church organizations. Now, whilst it is true we have ever had in our Church, holding this office, a number of holy, intelligent and diligent men, who have faithfully and successfully discharged the duties required of them, yet it must be admitted that there have always been many others who have failed in any proper manner to come up to the spirit, or perform the duties of their high and holy calling. The Assembly rejoices in the evidence before it, that the ruling elders very extensively are beginning to *wake up* to the immense responsibilities that rest upon them as office bearers in the house of God; are beginning to seek for higher qualifications for the discharge of the duties of their office, and are beginning to enter upon the practice of those duties with increasing zeal, faithfulness, and efficiency. The evidences of this most important change are to be found in those conventions of ruling elders which have been held in several Synods, and in the frequent statements made by the Presbyteries in their Narratives, that ruling elders, with prompt zeal and activity, have aided the ministers in the revivals with which the churches have been blessed during the year. The Assembly cannot but regard with great interest the ruling elders' daily prayer meeting, that has been held during its sessions at this place, and express the hope and prayer that the spirit of these meetings may be carried down to all the Presbyteries, and all the churches, and that soon there may be established a ruling elders' prayer meeting in every church."

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He who betrays another's secret because he has quarrelled with him, was never worthy the sacred name of friend. A breach of kindness on the one side, will not justify a breach of trust on the other.

## SCOTCH PRESBYTERIANS IN ENGLAND.

A DELEGATION from the Presbyterian Church in England was received by the General Assembly of the Free Church of Scotland, at its late meeting. Rev. Dr. Hamilton, of London, one of the delegates, made some very interesting remarks on being introduced to the Assembly. Dr. Hamilton said :—

"It is very true, as our Moderator has said, that great difficulties attend a Presbyterian ministry in England. At one period our mission lay simply amongst the Scottish residents across the Tweed; but fifteen years ago, and mainly encouraged by yourselves, we took a much wider range, and gave our Church a broader aspect. We avowed ourselves the Presbyterian Church in England, and it became our duty and our business to commend Presbyterianism to the English people. And it is here that our difficulties arise. A Scotch Probationer or a minister gets a call to the south; he sets forth with a most burning patriotism, at once ecclesiastical and national; he crosses the Tweed with the Covenanting banner unfurled, to the tune of "Blue Bonnets over the Border." (Cheers.) In some large town he gathers around in a church or hired house, a Caledonian nucleus, and begins. It is long, however, before the English residents find him out, and when they do, they shun him as an heretic. As a worthy native goes into the Church they are singing. It sounds very like a dirge; sad and slow like the "Dead March in Saul," till he catches the second line—

"Approach with joy his courts unto;"

and he says to himself, if this is their joyful noise, what an affecting thing must their lamentations be! (Laugnter.) One day that a dear friend of mine, who has a peculiar cadence in his voice, was officiating in Regent Square, a Church of England clergyman, who was present, said afterwards quite seriously, "I did not know you intoned your prayers." (Renewed laughter.) And even if they are not "intoned," the prayers have too seldom that petitionary and intercessory character, which prevails in the worship of England, but have more the character of devotional disquisitions.

Now for the sermon. Repeatedly people have said to me, as a sort of apology for never coming to hear me, that they had once been to my church, but that they had lost the sermon, "for we don't understand Scotch." (A laugh.) In this respect some of my brethren are more for-

tunate, for they speak English. Still, it may be a Scotch sermon, although spoken in the English tongue; and even in the midst of a new nationality, it is difficult to divest us of early habits and instincts. It is the instinct of a beaver to construct a dam; and, if you were to take him out of his ancestral river, and shut him up at the greatest distance from water; in the topmost garret of Edinburgh; he would still be for building his dam. (A laugh.) And to a Dutchman, so natural is it when erecting a house, first to drive piles, that if you were transferring him from the swamps of Holland to the metropolis, before laying the foundation, he would try to sink his piles into the very rock of the Calton-hill. (Laughter.) So long has it been the maxim of Scotland, "prove all things," that he will take nothing for granted, and with our inveterate pile-driving, or dyke-building, we are constantly demonstrating matters which the English never deny. Nor is it only our ceaseless argumentation which tires them; but it is our vehemence which stuns them. "Oh, yes, I did hear you in your own church von day," as a French visitor once said to me, "or rather I did see you when you were making the Gospel offer with clenched fists." (Laughter.) And although the fist is clenched to enforce the truth, it sometimes surprises a meek and gentle hearer. This is our way; their way is different. Where an Englishman is content to knock at the door, a Scotchman blows it in with a howitzer. (Renewed laughter.)—*New York Observer.*

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"BIND THE DEVIL ON THE HEARTH-STONE."—"They who rock the cradle rule the world," is our *credo* as to the fountain of influence. The school and the church are powerful, but the family is more powerful still. "Let me have the making of the songs of a nation, and I care not who is king," is an old saying abundantly verified by history and observation. But the cradle-lullaby and the voices that crowd upon infancy, are more potent than the ballads of manhood. The family is indeed a great institution. It is of God's planning, and it cannot be neglected, or corrupted, without destroying the foundation of national prosperity. Take from us what you will, but spare our homes—OUR CHRISTIAN HOMES. They are heaven's universities for training men for the skies. It is there that the mother forms the heart, and the father moulds the head. It is God that joins the single and solitary as husband and wife, and children are his heritage. He is sovereign in the family as in the State. Happy is the family whose God is the Lord.

## UNFINISHED PROBLEMS.

The Rev. A. Barnes, of Philadelphia, illustrates by his writings what industry can do. Mr. Barnes, who is not a D. D., nor an L. L. D., only because he thinks himself more honored in declining than in accepting such titles, says that the world owes his voluminous works to early morning studies. No day without a line—"nulla dies sine linea"—as the Latins express it, for twenty years, will explain how Origin, Cicero, Aristotle, Baxter and Bacon have written so much. And Oh, if not a line was written but such as breathed good will to man, how great a blessing would the Press be to mankind! I know the slothful always think there are lions in the way. And so there are; but a brave heart finds them chained, or their mouths are shut by God's good angels that are always ready to help those who help themselves, and trust in Him. Tell me not, then, as an excuse for your not trying to do more for the Church and for the world, that some men work themselves to death; that "Mr. Barnes put out his eyes, and had to travel, and now lives as one half dead before his time; and all this because he would rise at four and study by gas-light in the morning." Our friend, Mr. Barnes, may have erred in his habits, and may have needlessly taxed his eyes. We think he did; but that is no reason for undervaluing his labors, or making his misfortunes an excuse for our idleness and want of purpose. We do not wish to rise at four. We never study before breakfast. But we are very sure that there is not one minister in five hundred, that makes of himself as much as God in nature and in grace designed him for. He does not fill out the pattern. He does not complete the model. He is not as good a speaker, as able an expounder of the Divine Word, as earnest and successful a pastor, as accurate a scholar, as finished a man, Christian and servant of Christ, as he ought to be, and as he could have been, if he had exerted himself and diligently used all the means Providence has put within his reach.

Brethren, do not many of us deserve to be classed with Prof. Mitchell's "Unfinished Problems of the Universe?" We have disappointed ourselves, our instructors, the Church and—shall I say it? the Head of the Church, through sloth, love of ease, pride, or misdirected effort. We should study with all our might, visit the sick with a willing step and a living heart, warn the erring, plead with the prodigal, sympathize with the poor, and feed the people with knowledge and with understanding, and preach the Word with a loving and prayerful heart. Our

strength is in the power of truth and of the Spirit. All our sufficiency is of God; but it his plan to work through means—and the use of the very best we can employ. He calls us now to work with all our might. *There is rest enough in the grave.*

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## THEOLOGICAL SCHOOLS

ARE BECOMING NUMEROUS—too numerous—in our old States. We do not mean that the North-Western Theological Seminary at Chicago was not called for; on the contrary, as we look upon the action of the late Assembly about that matter, it seems to us wise and important. The location and the election of professors we endorse with all our heart. The "vast empire" in the north-west ought not to be left without a school of the prophets. Nor do we mean that there are so many established that this coast is never to have one. By no means. We are clearly of the opinion that the very next theological school established by our Church, should be at the Golden Gate of the Continent. The time may not be in our day, but it will come. Even now the foundation should be laid, and funds secured and invested. This part of the work cannot be begun too soon. As yet, we fear we have not the young men among us, whose hearts are turned to the work of the Gospel ministry; nor have we the colleges and literary institutions to prepare them for theological studies. But such institutions must soon grow up among us. An immense population will be found here at no very distant period. But when we look at the numerous theological schools in the old States, in our Church, and among our New School brethren, we must think there are too many. Facilities for traveling have brought all those States within a few days' time of one another. Several are so contiguous that there is but little, if any, difference of climate between them. Then the books, divided into four or five small insufficient libraries, if collected together, would make one quite satisfactory for most theological and literary pursuits. Then there is a great waste of the best talent and learning in the Church, in this, viz: In each seminary there are four professors. In four seminaries, therefore, we have sixteen of our ablest, most learned and best men, doing the work that four of them could do quite as well, perhaps, better; for if the students of the four schools were together in one seminary, and four professors selected from the sixteen, they would have abler teachers, and their teachers would labor under a higher stimulus, and it

would be better, other things being equal, both for the pulpit and the professors. And then we should have twelve able men to do pastoral work, that are now in our schools. And besides, we are afraid of so many theological centres. Is there no danger of conflicting theologies, that may creep in and disturb our peace? We write these lines with a "running pen" to throw out some hints, and especially to remind our brethren, that their whole field of labor, and *all the* sites for investing funds do not lie east of the Rocky Mountains. Though making them rich, we are ourselves poor—very poor in regard to funds for church building, and for the support of ministers, and for the establishment of schools and colleges. More on this subject at another time, if the Lord will; but we now insist upon it, that *the next theological school established by our General Assembly, shall be in the city of San Francisco.*

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Denominationalism is not bigotry, nor the love of a sect as such. We like the deliverance of the organ of the Dutch Reformed Church on this subject: "We do insist, that any denomination which has a right to live, is bound to do what in it lies to promote its own principles and extend its own influence." This we take to be liberality and honesty. We like to nail our royal standard to our mast-head, and float or sink with it. The intense devotion of each corps of the army to its own colors, and a noble rivalry between them, is only proof of the greater patriotism. So let it be between all Christian denominations. Each bearing onward his own standard, and all for Christ and the souls of men.

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Anthony Arnauld, of Port-Royal des Champs, was distinguished for his piety and virtues. He was a great defender of the doctrine of justification by faith, and a zealous advocate of reform in the Catholic Church. His enemies said of him, when he died, "he was a heretic, worse than Luther and Calvin." So Christ-like was he, that the surest way to claim his kindness was to do him an injury. He lived in the first half of the seventeenth century and died in the Catholic Church.

Whet his own Scythe.—It is related in the recollections of the late Rev. William Jay, of Bath, England, lately published, that Mr. Jay always preferred conducting the introductory services himself, before the sermon. It appears that on one occasion a brother proposed to make the prayer for him; but Mr. Jay objected, saying: "No sir, I am much obliged to you for your kind offer; but I like to whet my own scythe." And his congregation generally thought that he could whet his own scythe better than any one else. He thought, himself, that nothing so well prepared his mind for the sermon, as the prayer. He always repeated the Lord's Prayer as a part of the service.

The Rev. Dr. Lee, of Grey Friars, Edinburgh, said in the late Assembly, that the prayers of the sanctuary caused him much more anxiety than his discourses. These instances of eloquent and pious men may well induce us to bestow more care upon the devotional parts of our public worship. It receives too little attention. Payson's prayers were more distinctly remembered than his sermons. But it is well known that he whet his scythe not only in the public prayer before the sermon, but in his closet. And so did Tennent, and Davies, and the late Daniel Baker. The sharp scythe is one that is *whetted* in the closet as well as in the pulpit.

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The Camel's Nose.—*Obsta principiis.* "Resist the beginnings of evil," is alike the dictate of history, tradition and common sense. "Take care of the beginning." The Arabs tell a fable of a miller, who was one day startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel, "I only want to get my nose in." The nose was let in, the neck, and finally, the entire body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained, in a room certainly not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am."

The moral of this fable is clearly seen. It extends to all classes and to all ages. Whenever we begin to yield to temptation, we let the camel's nose in. Whenever a boy indulges a bad habit, he lets the camel's nose in, and it will be a great mercy if he does not find that the whole ugly creature comes in and dwells with him, and finally turns him out into the street.

## PRESBYTERIAN BOARD OF PUBLICATION.

We stated in our last number that we were trying to establish a Depository of the publications of this Board in this city, so that Sabbath-schools, colporteurs, and those desirous of reading works of high literary merit and evangelical faith, might be supplied at cost and carriage. We have on hand a partial supply, and hope the friends of a sound and conservative faith and literature will so aid us, that the Depository may be fully and firmly established. From the report of this Board, presented to the late Assembly, we learn that the total distribution for the year has been:

Sales at the Depository in Philadelphia, 224,400 volumes; sold by colporteurs, 92,068 volumes; given away by colporteurs, 11,184 volumes; and granted by the Executive Committee, 5,345 volumes. Total, 332,997 volumes. Pages of tracts distributed, 3,055,351. The colportage fund of this Board for the year, was $24,817 00, being an increase of $3,448 24 over receipts of last year. The contributions of the churches for the year, are $22,952 47, being an increase of $5,800 over last year. Nearly $2,000 have been received by legacies and miscellaneous donations during the year. 98,000 copies of seventy new works have been printed, which, with tracts and the Almanac, make in all 167,500 copies of new publications during the year. Besides these, there have been published 272,000 copies of new editions of volumes, and 473,500 copies of tracts and pamphlets, making the total number of copies of works issued during the year, 913,000. The total number of publications issued by the Board since its organization, is 7,732,938 copies. This Board has not a single collecting agent among the churches. It has relied wholly on the pastors and friends of the cause. The agency of the Press in our country and age, in behalf of truth, cannot be overstated. It is preaching from types as well as from the living lips.

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Political Principle.—If the great man, at noon-day, says it is night, declare that you see the moon and stars shining.—*Sadi* (*an oriental poet.*)

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Punch says, "Kinder is the looking-glass than the wine-glass, for the former reveals our defects to ourselves only, the latter to our friends."

## OUR CHURCH IN OREGON.

We find in the "Presbyterian," a very interesting letter from the Rev. H. R. Avery, of St. Helens, dated May last. He represents that country as exceedingly beautiful and of great promise in every respect. He says there is great want of more laborers, and of liberality on the part of the churches toward the support of their ministers. From him we learn that the Presbytery of Oregon met at Eugene City, and received under its care, Mr. Cyrus A. Fergerson, a graduate of Miami University, as a candidate for the ministry, and appointed Rev. R. Robe and E. R. Gary to superintend and direct his studies. There are several other young men who are looking forward to the same work, but who are just commencing their academic course, showing us the importance of institutions of learning under our own supervision. I could but think when this candidate was received, that there are grounds to hope for our Church in Oregon, even though the laborers now are so few. God will, I trust, raise up in our midst some to preach his Gospel, and it shall be my prayer also, that he may turn the eyes of those that are now laboring, or standing idle in the ministry, to this field, so white already to the harvest.

The Presbytery remained in session over the Sabbath, and the Presbyterian church, which was finished on Saturday, was dedicated to the service of Almighty God. The sermon was preached by the Rev. E. R. Gary; the dedicatory prayer by Rev. H. R. Avery, of the Presbytery of New Brunswick. The church was crowded, and the audience attentive. The building is a plain but neat one, thirty by fifty feet, without spire or gallery, and has been erected for about sixteen hundred dollars, four hundred dollars of which was received from the Church Extension Committee. Much praise is due the Rev. R. Robe, missionary and stated supply, for his zeal and perseverance in carrying forward the work. He has also assumed the debt of two hundred dollars which was remaining on the house, that it may stand clear of all incumbrance. If some few who have been blessed with this world's goods would share this responsibility with him, they would be rendering the Church a good service. After the dedication there were about sixty communicants of various denominations and different places, who sat down together around the table of the Lord and enjoyed a sweet season of communion. The stated supply then addressed a few touching sentences to his own charge, going back to the time, not four years

ago, when the first communion was administered in that place, under the shade of an oak tree, to some half dozen communicants. Now they have four comfortable churches. After these remarks we sung a hymn, and separated, hoping to meet again where we shall be permitted to drink wine anew with Christ in our Father's kingdom.

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Church's Advance.—Here is an abstract statement, showing the advance the Church has made. There were of Christian communicants, in the

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| First century | 500,000 |
| Fifth century | 15,000,000 |
| Tenth century | 50,000,000 |
| Fifteenth century | 100,000,000 |
| Eighteenth century | 200,000,000 |

True, there was one century, during the madness of the crusades and the locking up of the Bible, when there was a decrease. But take the past, and you have an advance of 10,000,000 each century.—*Ind.* It could not fail to be a deeply interesting and philosophical study to analyze these statistics, and show that the Church has always advanced most, when she has relied the most upon her spiritual weapons. Her alliances with Cæsar have always been embarrassing and corrupting.

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McCheyne's Hints to Ministers.—Expect much, and much will be given. Souls are perishing every dav, and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass or a tinkting cymbal.

Get much of the hidden life into your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

O! fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch remains forever—but an inch, on which we stand and preach the way of salvation to the perishing world.

## THE UNITED PRESBYTERIAN CHURCH.

Last year the Associate and Associate Reformed Presbyterian Churches were united in one body. Their first General Assembly met at Xenia, Ohio, in May last. Their meeting is represented as having been a delightful and important one. There are in this Assembly forty-two Presbyteries. During the last year twenty-three young men were licensed, and nineteen ordained. Catechetical instruction, sabbath-schools and family worship are particularly recommended by this Assembly. This is just according to our own heart. We have no confidence in religious teachings outside of the Church. For ourselves, we say it boldly, we do not desire to see our children taught anything about religion, unless it be done by persons duly qualified to do so. When the question, therefore, comes up as to teaching religion in our schools, we say, we want no religion taught at all, unless it is done in ecclesiastical schools. This is our deliberate opinion on the subject after many years devotion to it.

We rejoice also in the attention given to the Boards by which the Gospel is propagated. The law of love to God is diffusion among men. It is, therefore, with great pleasure that we learn of the devotion of this General Assembly to the work of Education, Home and Foreign Missions, and to the Board of Publication. We have sometimes been ready to regret, especially as it has been our lot to toil at outposts, that the great Presbyterian family should be divided into so many branches; but when we have reflected that essentially they are one, and that by their division, there is a greater capacity or adaptation to meet the wants of mankind, then we have felt reconciled. It is no doubt true, also, that the aggression of the Church is greater by its moving onward in *several* corps, rather than in one. Union through diversity, and diversity in unity, seems to be the law of God both in his natural and spiritual kingdoms. Our prayer is for all who love our Lord, and for *the adancement* of all churches who hold the truth, and especially of our own.

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Princeton Theological Seminary.—From the catalogue just received, we learn that the whole number of students for the academic year, was one hundred and eighty-one. The next year begins on the first Thursday of September.

Free Church of Scotland.—From the proceedings of the late Assembly of this Church, we rejoice to see that its affairs are in a very prosperous condition. The funds raised during the year amounted to $1,716,000. Canada and British Columbia are a part of their field. Our heart leaps for joy at the well-being and well-doing of the dear old churches of our fatherland.

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## REVIVAL IN IRELAND.

It is known to many of our readers that much good is believed to have resulted from the distribution of Bibles and tracts in Ireland, and from the Bible-reading, religious conversation and prayers of "Scripture readers" among the people. We perceive from the religious journals that a remarkable awakening on the subject of religion is now going forward in that country. In two respects this Irish revival is remarkable, and strongly resembles the great awakening about the beginning of the present century in the *then* western States of this continent. We allude to the character of the converts and to the extraordinary physical excitement or agitations that accompany their religious services. It seems that this awakening is distinguished by the great change it has wrought upon notorious drunkards. gamblers, profane and licentious persons, and the revilers of religion, who are at once brought to feel their need of a Saviour, and enabled to profess faith in him. And it seems that they are frequently affected by strong bodily agitation. We know that bodily exercise profiteth little; it is manifest that weeping and outcries, ecstacies and visions, trances and bodily contortions, do not constitute any part of true religious experience. But they may sometimes be found in company with it. They are not essential to true conversion, but true conversion may be consistent with some extraordinary physical excitements. We remember to have heard the remark, and to have observed it ourselves, that "there was a peculiarity in the prayers of those that were converted in the great revival of 1800—nobody prayed like them. They were so in earnest, and seemed to be so near to God." We should be slow to condemn in others what we are not competent to judge about. A revival that makes men pray like the converts of 1800, may be relied upon as a genuine work. "By their fruits ye shall know them!"

## UNITED SYNOD OF THE PRESBYTERIAN CHURCH.

This is the name and style of the New School Presbyterians that separated from the New School Assembly of 1857, because of the action of that body in regard to slavery. This body held its annual meeting in Lynchburg, Virginia, in May last. The opening sermon was preached by Rev. Dr. Read, of Richmond, Va., the previous Moderator. President Robinson, of Marysville College, Tennessee, was chosen Moderator. The next meeting is to be held in Huntsville, Ala. In the acts and doings of this body, we observe considerable zeal for missions, both domestic and foreign. On education they adopted the following resolutions, which are very similar to those of our General Assembly on the same subject:

1. Recommends the establishment of Parochial Schools.

2. The appointment of a committee of nine—five of whom are to reside at Lynchburg; the committee to appoint their own chairman, secretary and treasurer. This committee to take under their care young men who have the ministry in view.

3. Requires each minister to preach one sermon annually, at which a collection shall be taken up, and forwarded to the committee.

4. Requires an annual report of the operations to be made to the Synod, embracing the names of young men under their care.

This Synod resolved to establish a theological school at Charlottesville, near the University of Virginia, and to raise one hundred thousand dollars for its endowment. Three gentlemen at once subscribed five thousand dollars each, and before the Synod adjourned, over twenty-two thousand dollars were obtained. The subscriptions are to be paid in five annual instalments. The school is to open when fifty thousand dollars are obtained. It is to be managed by a Board of eight directors for the Synod. There are to be three professors, who are to adopt the Confession of Faith, as all the ministers of the Synod do. The Rev. Dr. Joseph C. Styles was unanimously elected professor of systematic theology in the new theological seminary. The other chairs are not yet filled. This body has also under their care, Marysville College, East Tennessee. They appointed the same day that our Assembly has set apart for the same purpose, the last Thursday of February, to be observed by the churches as a day of fasting and prayer for colleges and theological schools, and the second Monday of January as a day of fasting and prayer for the conversion of the world. There were a num-

ber of able men in this Synod, and their discussions show the deepest interest in the cause of education, and a willingness and a determination on their part, to secure the advantages of a liberal education to the young men who are seeking the ministry among them.

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## REV. ROBERT McCULLOCH.

We see from the report of this missionary brother, laboring at Chinese Camp and parts adjacent, published in the *Home and Foreign Record*, that his health continues good and his labors uninterrupted. He preaches twice, and occasionally three times on each Sabbath, besides attending to a weekly prayer-meeting. He says: "My traveling is principally on foot, as our paths over the mountains are scarcely practicable for horseback riding. I do not get through with my Sabbath labors before twelve o'clock on Sabbath nights. Were it not for the Board, my labors would have been much crippled during the year. Four hundred dollars assisted much, and when it fell short of my family's support, I made it up in teaching school a few months. This I have done, traveling on foot twelve miles in the morning, and the same in the evening, together with keeping up a weekly prayer-meeting, and preaching three times on Sabbaths. Teaching I do not resort to except in cases of necessity."

We do not know how it may appear to those who dwell in their "ceiled houses," and worship God in their "gorgeous temples" but we acknowledge that we do often almost envy the man that is called to labor, and toil, and deny himself in this way, to preach the Gospel to the poor, and to minister to the sheep that are scattered in the mountains. O, it is a great honor to be called of God to preach the Gospel of his Son to perishing men; and it is cause of the profoundest gratitude to have grace to toil in his vineyard, especially in hard, difficult and unpromising fields, for there also must the Gospel be preached. The brightest crowns are not reserved for those who labor in the richest congregations, nor for those whose names are now most known to fame, but for those who love and suffer most for Christ.

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"Every one wishes to have truth on his side; but it is not every one that sincerely wishes to be on the side of truth.—*Whately's Annotations on Bacon's Essays.*

Baptist Circular.—We were not fortunate enough to know, until this moment, that our Baptist brethren had an organ on this coast. We are indebted to the editor, Rev. J. L. Shuck, of Sacramento, for the *twelfth* number of the second volume of *The Baptist Circular*, published in Sacramento city. It is a small monthly sheet, published at two dollars per annum, in advance. The present number, the only one we have ever seen, is neatly printed and well filled. We perceive that it is, as its name honestly indicates, a denominational paper. While we rejoice in our own faith, we are always glad to see others honest and fearless in theirs, and happy to extend to them the full measure of liberty that we claim for ourselves. The present number is full of baptism, chiefly, however, in the way of short extracts from other writers. We shall be happy to exchange with our Sacramento brother, and in preaching Christ from the pulpit and the press, we give him our hearty God-speed. All this we had written before we discovered that the Expositor was commended and welcomed by the *Circular*. Thank you, brother, we shall try to merit your compliments.

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## ARRIVALS.

We greet with all our heart the recent arrival among us of the Rev. Bishops Pierce and Baker, of the Methodist Church, *South and North*. Bishop Pierce has preached for us several times and with great power and general acceptance. We should rejoice to see a thousand more such preachers of the Word of God laboring on this coast. We have the promise that Bishop Baker will occupy our pulpit on his return from Oregon. The Rev. A. Scott and the Rev. Dr. Burrowes, of our own Church, have also recently come to our shores. Mr. Scott is a young man of decided promise, who, on leaving Princeton Theological Seminary, has wisely, as we believe, determined to cast his lot in this new and mighty State. The Rev. Dr. Burrowes is already well known as one of the first writers of the day both in this country and in Europe. He is a ripe scholar, an able man and a Christian gentleman. The Rev. W. E. Boardman arrived some months previously, and is laboring with great acceptance at Los Angeles. Mr. Boardman and his excellent wife are also widely and most favorably known as authors. Mr. Boardman's "*Higher Life*" has had an extensive and rapid sale. The Rev. A. Williams, the pioneer minister of our Church in this city, and founder and former pastor of the First Presbyterian Church, on

Stockton street, has also returned after an absence of three years. His health is now good, and it is his purpose, we understand, to make California his future home. We thank God for the brightening prospects of the Church on this side of the world, and pray for his blessing to rest abundantly on the labors of his servants among us.

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## PRESBYTERIAN ITEMS.

Board of Domestic Missions.—It will be gratifying to most of our readers to learn that the affairs of this great Board of the Presbyterian Church, are in a harmonious and prosperous condition. The Rev. Drs. Musgrave and Happersett are co-ordinate secretaries. Mr. S. D. Powell, as heretofore, is Treasurer. The Board is more than ever disposed to act liberally and efficiently towards the Pacific coast.

Noble and Generous.—The two hundred thousand dollars required for the complete endowment of Union Theological Seminary, city of New York, has been secured. The remaining twenty thousand dollars necessary to free the church of the Rev. Dr. Parker, fourth avenue, N. Y., from debt, has also been raised, and chiefly through the agency of a sister church, (the Rev. Dr. Adams', on Madison Square). This event was celebrated by a happy re-union at the house of the Rev. Dr. Parker.

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## CITY CHURCHES.

First Presbyterian Church of this city, (Rev. Dr. Anderson's.) We rejoice to learn, since our last issue, that the floating debt of this congregation, *six thousand dollars*, has been raised by subscription. This is noble. We congratulate our brethren on their success. May every church in debt follow their example. *Query.* How much debt was on the Temple when Solomon dedicated it? Who held a mortgage over it *in terrorem* to keep worshipers away?

First Baptist Church.—We are glad to learn that the faithful labors of the Rev. H. B. Cheney are blest in this congregation. On the second Sabbath of this month, he had the pleasure of receiving into their fellowship *seventeen* new members. May he have great comfort in his labors.

Our Cotemporaries.—Most sincerely do we return our thanks to the Press for the generous and kind welcome they have extended to us, and also to our friends who have come forward so nobly to help us sustain the Expositor. It is our firm belief that such a work is a great and pressing want among us, and we are determined, with God's help, to go forward; and we earnestly hope to have the generous confidence of all good people, and the prayers of all who are striving to advance the kingdom of Christ in the world.

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Synod of the Pacific.—We are informed on the authority of the Stated Clerk, the Rev. S. Woodbridge, Jr., that the Synod of the Old School Presbyterian Church stands adjourned to meet in the First Presbyterian Church, San Francisco, on the first Tuesday evening of the fourth day of October, 1859, at 7 1-2 P. M.

Synod of Alta California; (N. S.) in San Francisco, October 4th.

General Association of California; in San Francisco, Oct, 5th, 9 o'clock, A. M.

California Conference, M. E. C.; in Petaluma, September 15th.

Pacific Conference, M. E. C. South; in San Francisco, September 28th.

Pacific Baptist Association; in Petaluma, August 20th.

Sacramento Valley Baptist Association; in Uniontown, El Dorado county, September 10th.

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## LITERARY NOTICES.

Mr. Gilchrist, No. 127 Montgomery street, who keeps on hand a large assortment of books and stationery, has laid on our table the following new works:

Memoirs of the Empress Catharine II. Written by herself, with a preface by A. Herzen. Translated from the French. Pp. 309. New York.—D. Appleton & Co.

Those who desire to become acquainted with the Russian Court, as it has been, will find this volume a very interesting one. It is a translation from the French. We are not in possession of facts concerning the genuineness and authenticity of these memoirs, but suppose them to be essentially a true history. Catharine *the Second* was indeed a strong-minded woman. Her age and circumstances were peculiar, but are not an excuse for her cruelty and licentiousness. A few hours after her death these memoirs were sealed up by the Emperor Paul, and were kept from the public until this publication brought them to light. It is for sale at Gilchrist's, 127 Montgomnry street.

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Appleton's Chamber's Encyclopedia.

Mr. Gilchrist has sent us the first number of this able and comprehensive work. It is issued in numbers every Saturday, and in *monthly* parts on the first of each month, and to be completed in eighty parts. It is on the basis of the German "Conversations Lexicon," illustrated by wood engravings and maps. We are very much pleased with the part before us. It is from "A" to "Afghanistan."

PAUL MORPHY'S EXPLOITS AND TRIUMPHS IN EUROPE. By his late Secretary.—D. Appleton & Co., New York.

THIS is quite a readable book out of very scanty materials. Though not absolutely ignorant of the moves and combinations of the chess-board, we have always thought our time too precious to have much to do with it; and besides, chess-playing, we fancy, is something like poetry and oratory—a gift; and, as we have never been impressed with the belief that it was our gift, so we have not made it our vocation. And as we run over the pages of this book, we have been ready to ask several times: *And what then?* Paul Morphy triumphs at chess, *and what then?* He conquers all the paladins of the board; but wherefore? This volume is handsomely printed, as are all the publications of the Appletons. It contains pictures of nine distinguished "knights of the round table," or rather, of chess clubs, and presents us Paul Morphy as a frontispiece. But if this picture is a correct likeness, he resembles a son of the Emerald Isle, rather than a Louisiana creole.

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PRAIRIE FARMING IN AMERICA. By James Caird.—D. Appleton & Co.

THIS IS a clever book for a John Bull on his travels in North America—especially any part of the United States. And after all I am not sure but Mr. Caird is a Scotchman. It abounds in anecdotes and incidents, and facts. But one thing strikes us very forcibly. Mr. Caird had never seen farming in California. Without any exception, ours is the best State for farming that we have ever seen in any part of the globe. We may give our reasons briefly for this statement when we have more space and time. Among the valuable facts that Mr. Caird states, we notice the following: That the people of Great Britain, in addition to their home crop, consume each day the produce of *ten thousand acres* of foreign land. He also proves from the census of Illinois, that the ague is no sickness at all, and has no serious effect on the health of the people. And what is still more remarkable: That the Yankees are just like their horses, or their horses are just like them. Hear him. "They hold up their heads, shake their little cock-tails, and away they fly with the spider-wheel carriage which the fast Yankees drive. They are in a desperate hurry at the start, and yet are more enduring than an English horse."

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THE BOY'S BOOK OF MODERN TRAVEL AND ADVENTURE. By Meredith Johnes, author of the "Children's Bible Picture-Book," &c., with eight illustrations by William Harvey.

THIS BOOK is interesting throughout, The stories are selected from celebrated tourists. We gave it to one of our boys to read, and after spending several hours on it, he remarked, it was "a bully book." It is a volume of over three hundred pages, duodecimo, in Appleton's usual good style.

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THE NEW AND THE OLD—CALIFORNIA AND INDIA. By J. W. Palmer, M. D.

WE HAVE met with Dr. Palmer once before in the "Golden Dragon, or Up and Down the Irrawaddi." We are, however, at a loss to separate the fiction from the reality in the Doctor's description of this city in 1849. About half the book relates to India, and the other half to California. We have been interested in reading the book. It is very neatly printed by Rudd & Carleton, New York, and is for sale by Gilchrist, 127 Montgomery street.

THE RULES OF PUNCTUATION, and ENGLISH PROSODY WITH RULES. By Asa Humphrey.—Crocker & Brewster, Boston.

THESE two small books have been before us some time for notice, and we the more regret our inability to bestow attention upon them at an earlier period, because they are little volumes of sterling merit. "The Rules of Punctuation" are deduced from the practice of our best writers, and are in conformity with those of our best grammarians. The rules for the use of capital letters seem to us worthy of special regard, and the more so, because there is a difference between us and Continental Europeans in this matter. Punctuation is necessary to any finished composition. The sense often depends on the correct punctuation. And yet, both in writing and speaking, this branch of grammar is very generally neglected. But we have no sympathy with, or respect for, the affected superiority of a writer who thinks his genius too high and great to attend to orthography, chirography and punctuation. The larger work of Mr. Humphrey on "English Prosody," is composed chiefly of remarks on the subject, with rules deduced from the genius of our language and the examples of the poets." It is evidently the work of a mature mind, long devoted to the subject, and executed with skill. The rules for scansion and of versification are exceedingly well selected and expressed. We recommend these works to the consideration of all teachers, and to the study of all who are desirous of correcting errors in orthography and prosody, and to attain greater elegance and clearness in the use of the English tongue. Future editions will enable the author, no doubt, to improve hiswo rks.

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ESTHER, THE HEBREW-PERSIAN QUEEN.

SPEAKING of this work, Dr. W. W. Hall, of "Hall's Journal of Health," and editor of the "Fireside Monthly," says in the last number: "That able scholar and gifted divine, W. A. Scott, D. D., of San Francisco, has issued another volume. The mechanical getting up, both as to type and paper, would be creditable to New York, while the subject-matter, and the mode of handling it, are well worthy of high praise. We knew Dr. Scott to be a Bible preacher, many years ago, in the Crescent City, and it was to that he owed his power over the people, his crowded houses, and his extended fame. Hence, it is no wonder that, in his writings, the Bible and its illustrations and exposition are his Alpha and Omega; the beginning and the end, and the middle of every book. The introduction to Esther ought to be made a tract, and scattered by millions on the wings of every wind, throwing out, as it does, deep thoughts to clergymen, to mothers and daughters, to the Press, and to Christians of every name; as also to errorists, fanatics and rationalists; in that all should take the whole Bible as their guide, looking for no new or other revelations, neither by visions, nor voices, nor dreams, nor angels, nor spirits, nor internal illumination; neither to add to, nor even to explain the Bible. We wish we had room for further quotations from a book which is significantly dedicated to mothers and daughters, because 'They who rock the cradle rule the world.'"

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POEMS BY ANNE WHITNEY. New York.—D. Appleton & Co.